Christian Intelligencer.

"WERE ONCE THESE MAXIMS FIX'D—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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BY JOHN RAMSEY.

. CLEAVELAND FLETCHER, Editor.

A SERMON,

BY ASHER MOORE, NEW-LONDON, CT.

"Be ye therefore perfect, even as your Father which in heaven is perfect. Matt. v. 58.

Any system of faith which cannot be rried into practice, and produce the uits of the Gospel, is not of God; nor it worthy the support of man. And ere is no better way by which to test e truth of a doctrinal system, than acticing *its principles* in all our interurse with the world If this *practice* oduces the *fruits* which the christian required to bring forth, we may know fallibly that the system *is true;* if othwise, we may know as certainly that it *false.*

The errorists may largely speculate on e supposed excellence of his creed; d by his artifice and ingenuity may so ess it up as to induce the unthinking ultitude to embrace and cherish it. But ly bring it to the proper *test*—reduce to *practice*, and its folly and absurdity n no longer be concealed. The tree is *own*, not by its appearance, nor by the lue which men agree to set upon it; t *by its fruits.*

The religion of Jesus Christ was esblished for practical purposes. All the oral precepts of the Gospel are predited on the nature, character, and perctions of the Supreme Being. They e based in the purest principles of jusce and benevolence; and a faithful obrvance of them is in itself calculated enhance the happiness of man, and to gulate the state of human society.—he Divine Being himself is presented the object of our imitation; and we e required to be perfect even as he is rfect.

The moral instructions of the Son of od are as far superior to all the ethics antiquity and vain philosophy, of modn days, as the heavens are higher than e earth. The combined wisdom of ges never shed upon the world such a ood of light and glory as did "the Sun Righteousness when he arose with ealing in his wings, and dispelled the oral darkness in which the world had long been enveloped. Then it was at the day-spring from on high visited e children of men, to give light to them at sat in darkness and the shadow of eath—to guide their feet into the way peace. That was an auspicious morn at gave birth to the moral King of Isel. Unborn nations shall yet rise up d call him blessed. And future genetions shall delight to commemorate that ppy epoch when glory and light divine rst in soft refulgence upon a benighted orld. Well might "the morning stars ng together, and all the sons of God out for joy!" And well might the anlic host raise the extatic song of "*Glory God in the highest, and on earth peace, od will towards men.*"

Again. Not only were the mandatory achings of Jesus predicated on the ost pure and equitable principles; but e *motives* which he invariably presented induce a conformity to the moral reisitions of the gospel were of the most alted nature. What could be a more ble motive to obedience than the prentation to us of the benignant and imrtial character of our Heavenly Father. nd how perfectly *reasonable* is the reirement for us to imitate the character the being who commands us to obey. Be ye therefore perfect, *even as* your ather which is in heaven."

In the preceding context our Lord exses the injustice of a principle which ems to have been adopted by the errorts of his day. That principle justified e hatred of enemies; and was therere incompatible with the character of od; for he loves both friends and eneies. By reading a few verses we shall e better understand the subject. "Ye ve heard that it hath been said, Thou alt love thy neighbor and hate thine emy: *But I say unto you*, Love your emies, bless them that curse you, do od to them that hate you, and pray for em which despitefully use you, and rsecute you; *that ye may be the children your Father which is in heaven:* for he aketh his sun to rise on the evil and on e good, and sendeth rain on the just d on the unjust. For if ye love them hich love you, what reward have ye? not even the publicans the same?—nd if ye salute your brethren only, at do ye more than others? do not en the publicans so? Be ye therefore rfect, even as your Father which is in aven is perfect." That is, lay aside ur partialities and hatred of enemies—ve up the unrighteous principle of reiation—and let your lives be governed that "wisdom that is from above, which pure and peaceable, *without partiality* d without hypocrisy." Or in other rds, *be ye imitators of God.*

We are required by the text to be *perfect even as* our heavenly Father is perfect. But it would be quite unreasonable to suppose that the divine Teacher meant that his followers should be perfect *in the same degree* that God is perfect; for no imperfect being could possibly comply with such a requisition. But the meaning of the text is obviously this: It is our duty to *practice* upon the same just and impartial principles in our intercourse with the world, that God acts upon in his dealings with mankind *universally.*

You will readily perceive, my beloved friends, that the injunction contained in the text does not require us to be any *better* than God—but just *like him.* Indeed the Savior says, in another place: "The disciple is not above his master, nor the servant above his Lord. It is *enough* for the disciple that he be *as* his master, and the servant *as* his Lord."

In bringing certain doctrines to the *test* of which we have spoken, we would not willingly misrepresent the sentiments of our opposing brethren, nor would we intentionally wound the feelings of those who differ from ourselves. Nevertheless, we do claim the privilege of *testing* any and every doctrinal system by the divine standard with which we have been supplied. Although *charity* is a christian virtue, it does not prohibit the use of *plainness of speech.* And the object of our speaking is to be understood.

Now if it can be satisfactorily established that *God is not the friend of all men*, it is perfectly evident that the precepts of the gospel do not require *us* to be the friends of all men; and if we are so we *transcend* our duty. And if it can be clearly proved that God is not the *Savior* of all men, we are under no obligation to labor for, or even to desire, the salvation of all men: and the moment we do so, we claim to be *higher* than our Master, and *above* our Lord. But how often do we hear professing christians who believe in the endless perdition of a large portion of the human family, pray most devoutly *that all men may be saved.* "O yes," say they "if we were only possessed of *power* commensurate with our ardent *wishes* for the final safety and everlasting welfare of the whole human family, we would fain grasp them *all* in the arms of *love* and bear them safely to the haven of eternal rest." We highly commend them for their benevolent feelings and philanthropic disposition. But do they not know that they thus claim to be *higher* than their Master and *above* their Lord? Is this right? Judge ye.

Now I will venture to say that there cannot be found a professed minister of the gospel in the world, who does not *desire* the salvation of all men; and who would not if he were possessed of adequate *power*, have "all men to be saved, and come to the knowledge of the truth." This is a good desire. It is cherished in the heart of every man who is not entirely devoid of all benevolence. But he who believes that God will curse a part of mankind to all eternity, has no right to harbor any such feeling in his heart. And the instant he does so, he sets himself up as being more benevolent than his Maker.

It is deeply to be regretted that many, alas! too many who profess to be the servants of the Most High God, sent as pastors to feed the people with knowledge and understanding entirely forget their *embassy*, tell awful stories about the fierce anger of the Almighty, and talk largely of *their own* great love for the immortal souls of men.

My friends look at this subject candidly. Is it not strange beyond measure, that if God is so consummately wrathful toward a portion of his offspring, as he is represented to be, that he should retain servants in his employ, who are so much more loving than he is himself? Would he not prefer servants whose feelings accord with his own, who would not shun to declare his whole counsel? Jehovah said to the children of Israel:—"And I will give you pastors *according to my heart* which shall feed you with knowledge and understanding." This appears perfectly reasonable. But that God should send pastors among the people, who are more perfect in goodness than he is himself; and more earnestly desire the salvation of all men than he does, is more than we can be persuaded to believe. But these inconsistencies and absurdities are the legitimate fruits of human creeds.

2. Having seen that we are required by the precepts of the Master to *imitate* the character of our Heavenly Father, the question may be properly asked: *How does God act in his dealings with his creatures?* This is a momentous question.—On it rests our whole duty as Christians: for our duty is *to imitate the character of God.*

Now it is evident that if we cannot *practice* the principles of our doctrine, and at the same time "be *imitators of God,*" we have embraced a system of false doctrine. The *practice* of the principles of a doctrine will show what that doctrine is. And if the said *practice* be not in *imitation* of the character of God, the doctrine is not of God.

How then does God act in his dealings with his creatures? It would seem unnecessary to enlarge on this particular topic. The divine Teacher himself, in the chapter from which the text is taken, argues the *universal benevolence* of God, and the impartial distribution of his favors upon the evil and the good, the just and the unjust, *as the very basis of his moral precepts.* Jesus points to the *sun* and the *rain* as being the proper evidences of God's *universal* and *impartial* love to the children of men.

My friends have we ever witnessed the glorious King of day shedding his genial rays, dispensing light and heat. only on the good, while the evil were suffering and perishing for lack of his live-giving influence? No! thank Heaven! He, like that Gracious Being who hung him "in the firmament of his power," "is no respecter of persons."—Have we ever witnessed the gentle showers of rain, descending only on the fields of the *just*, while the land of the *unjust* was parching for thirst, yielding no fruit? No! thank God! we have never lived to see such times; and our prayer is that we never may. We can look abroad upon our luxuriant land and see the industrious husbandman, who, having prepared his soil and committed his seed to the bosom of the earth, going forth in joy to reap the fruit of his labor. "For whatsoever a man soweth that shall he also reap."

Now can any thing be more perfectly plain than the fact, that God is *universally beneficent*, and that it is our duty to *imitate his character?* And do you not plainly see the *doctrine* which this truth inculcates? It is a *doctrine* the PRACTICE of whose principles makes men *imitators of God.*

The universal benignity of our heavenly Father is admitted on all hands so far as the present state of being is concerned. But, say our opposing brethren, in the future world the whole order of things will be reversed. *Retribution* will there come, and God will be the implacable enemy and unmerciful tormentor of many of those who are the recipients of his goodness in this life. This is, to say the least of it, strange kind of logic. It is not reasoning from what we know of the character of the Supreme Being, but in direct *contrariety* to all the knowledge that we can derive of him, either from Nature, Providence or Revelation. Such reasoning (if indeed it may be called reasoning) is manifestly opposed to our reasoning on all other subjects. And he that would thus argue concerning any thing else would be considered a man devoid of understanding. But such is the power of prejudice on the human mind that the most enormous absurdities have been received and sanctioned as truth. *We* have no evidence for believing that the character of God will ever change.

3. We are now prepared to engage more fully in the work of bringing certain doctrines to the *test* which has been instituted. All the doctrines that are promulgated in Christendom, may be comprised under these three heads, namely: Calvinism, Arminianism, and Universalism. True, there are many doctrines in use which do not bear either of the above names. But the *principles* of every professedly christian system, are undoubtedly contained in the three aforesaid doctrines.

We begin then with Calvinism. And we desire to exercise all the charity that we can command. How should we conduct ourselves on the principles of this doctrine, to be consistent with our faith, and to conform to the injunction expressed in the text, namely: *to be perfect even as our heavenly Father is perfect?*

In the first place, how should a father act in the government of his family?—Why he should strive to the extent of his power to render a portion of his household as *happy* as possible, and the remainder as *miserable* as possible. He should elect a part of his children to the enjoyment of all the choicest blessings in his possession to bestow—banish the residue from his dwelling, and drive them out into the world, exposed to all the buffetings of fortune and the chill blasts of adversity, or perchance to pine away and die for want of a father's care. Nay, even this detestably cruel conduct in the father would not be fairly reducing the Calvinistic doctrine to practice. For a father fully to practice the rigid principles of this faith, he should erect a place of excruciating torture, and therein confine the despised portion of his offspring as long as he lives. And if he should chance to die before his children, he should lavish his whole fortune on his few favorites; and leave the rest, not only entirely destitute of the necessaries of life, but in the most miserable condition imaginable; involved in debt which they will never be able to liquidate; and entangled in various other troubles and difficulties, from which they can never extricate themselves.

Do you ask *why* the father thus acts? The answer is, *because he pleases.* The children are his own, and the property is his own, and he has a perfect *right* to do as he pleases with his own. This is pure and genuine Calvinism *without the modern glosses.* Do not the advocates of this doctrine declare that God has elected a portion of the human family to the enjoyment of endless beatitude, and reprobated the remainder to endless despair and misery? Yes. Do they not also declare that this election has taken place, not because the elect were any *better* or any more *deserving* than the rest, but merely because God pleased to have it so? Yes. "God," say they, "is a Sovereign, and has a perfect right to do as he pleases with his own." And this is certainly very true. Nevertheless we give it as our humble opinion that God *will never please* to violate the principle of *impartial goodness.*

We now see how a father should treat his children in *practicing* the principles of Calvinism. And you are left to judge whether such conduct would be in *imitation* of the character of our heavenly Parent, as set forth by "the Savior of the world."

Again, in carrying the principles of this doctrine into practice, in the choice of our civil rulers, we should elect certain individuals from among the people, not because they are any better *qualified*, or any more *meritorious* than others; but because we please to have it so. And they should act upon the same principle in the choice of inferior officers. They should not regard merit or qualification; but should choose just whom they please.

Now my friendly readers, the fact of the matter is plainly this: the theory of Calvinism is *not good enough* to be *practiced* by the most abandoned of our race. No good man, no matter what his speculative opinions may be, acts upon any such principle, either in his family circle, or in his intercourse with the world.—And any system of doctrine that cannot be practiced without doing violence to every better feeling of our common nature—without trampling under foot every principle of goodness and righteousness—and without destroying the happiness of man—must be, we know it is *false*—and it ought to be rejected, despised and opposed by every wise and good man.—But Calvinism is fast dying a natural death; and it would perhaps be cruel in us to give it another blow; so we let it pass.

4. Let us now inquire how we should conduct ourselves on the principles of Arminianism, to be consistent with our faith, and to conform to the requisition expressed in our text. This system of doctrine *appears* very well to the superficial observer; and thousands are deceived by its beautiful appearance. It is fast taking the place of Calvinism, running into Unitarianism, and indeed almost overrunning every thing. But there is one infallible way, after all, by which to prove its falsity: and that is, to *practice* its principles. When brought to this test its *appearance* will avail nothing.

To *act* in accordance with the character ascribed to the Supreme Being by this system of faith, the father of a family should set good and evil before his children, andallow them to choose either, just as circumstances may HAPPEN to incline them. He should not decree what choice any of them shall make. But he should so arrange things as to make it certain that some of them will refuse the good and choose the evil. And then he should have a dreadful fiery furnace in which to cast the children for having chosen the evil which *he* placed before them and allowed them to choose, when at the same time, he could easily have prevented it. He should not make them all choose the good, if it were in his power. For if he did he would thus prove himself to be above the character he ascribes to his "*Lord.*" Nay, he must render it POSSIBLE for all his children to become as miserable as possible, and that too as long as they live. For if he practices any better principle—if he endeavors to save all his children from the fiery furnace, and succeeds in making them happy—he far excels in goodness the character he attributes to God. He claims to be higher than his master, and above his Lord.

My hearers, have we misrepresented the doctrine of our Arminian brethren? If we have we have only favored them. Do they not tell us that God has placed good and evil before us in this life? Yes. Well thus far the conduct of the earthly father is in imitation of the character of God, according to the hypothesis under review. But they are compelled to acknowledge that God KNOWS very well when he places this good and *evil* before us, which we will choose. And yet it is contended that notwithstanding God *knows* precisely which we will choose, if we do not happen to prefer the good, he will torture us to all eternity. Herein consists the difference between the character of the earthly father of whom we have spoken, and the character of our Heavenly Father, according to this system of doctrine. The earthly father does not *know* that any of his children will be so foolish as to choose that which will make them miserable during life. God *does know* that many of his children will choose that which will make unhappy throughout eternity. So that the Arminian doctrine does in fact ascribe to the Supreme Being a worse character than it is possible for man to possess. And it would be impossible for a man to *practice* the principles of this doctrine to their fullest extent. But so far as he *does practice* them he exhibits the falsity of the doctrine.

That God has placed good and evil before us in this life, leavas us at perfect liberty to choose either, and will torture us world without end if we do not choose the good; is a position, the correctness of which we have not been able to discover. And we can assure those who make such assertions, that the day is too far spent for mere asseverations to pass for proof. There was a time when they would, but that time, thank God, has gone by. Light and knowledge have progressed in the world; and we have learned that the assertions even of great and learned men, are not quite sufficient evidence of the truth of *any* doctrine.

Having seen that no man can *practice* the principles of Arminianism, and be an *imitator of God*, we know that the system is false. Men may dress it up and gloss it over in a very beautiful manner, and deceive the multitude with it. But it is the same thing after all. We have weighed it in the balances; and it is *found wanting.* It is an invention of man; and not the truth of God. *We of course speak of that part of the system which is peculiar to itself; and which distinguishes it as Arminianism.* There are some important truths embraced in the doctrines of *every* christian sect.

Again, keeping in remembrance the fact that we are commanded to be *imitators of God*, it is evident that Arminianism as well as Calvinism, renders the most deadly hatred to enemies perfectly justifiable. Nor can a man *practice* either of those doctrines unless he harbors the most malignant hatred towards all those whom he esteems his adversaries. For be it remembered, both of these systems maintain that *God hates his enemies* with an infinite hatred; and will continue to hate them as long as he exists. He will not pass them by unnoticed "when he comes to make up his jewels," and suffer them to fall into non-existence. No! but he will pursue them like an angry tyrant, and scourge and lash them with fiery billows throughout the unceasing ages of eternity.

Now do you not clearly perceive, that if such be the character of God, he that treats his enemies the most cruelly, the most closely resembles the character of his Maker? This is just what we are required to do by the precepts of the Gospel. And he that most closely imitates the Divine character, the most faithfully obeys the precept which requires us to be perfect *even as God is perfect.*

My friends it is as plain as the light of the sun at noon day, that neither of the foregoing theories can be *practiced* by any man who is an *imitator of God;* and that no good man, let his *faith* be what it may, does *practice* either of them.

5. We inquire in the fifth and last place, how we should conduct ourselves on the principle of Universalism, to be consistent with our fath, and to obey the precepts of our Lord contained in the text. This inquiry is easily answered. We should act precisely as the Savior has taught us in the chapter containing our text. We should love our enemies, by doing them good—bless them that curse us, and thus overcome their evil with good—and pray for those who despitefully use and persecute us. This is what Universalism requires its professors this is absolutely essential to constitute a man a *practical* Universalist; and this makes him an *imitator of God.*

The reason why we should thus act is plainly stated by the Savior himself; "*That* (says he) ye may be the children [in character] of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what more do you than others? do not even the publicans so? Be ye therefore perfect *even as your Father which is in heaven is perfect.*"

The doctrine of Universalism is the only doctrine known among men that can be carried into practice, and produce peace on earth and good will toward men. Every good citizen—every useful member of society—and every friend to humanity, is under the influence of the principles of this doctrine, and is a *practical Universalist.* Men may condemn this doctrine in theory—we know it is despised and rejected of men, but there is a precious consolation in *knowing* that no good man of any faith will condemn it in practice.

Believers, let us rejoice together that we have received a form of doctrine, the

practice of which proves its truth, and makes men imitators of their heavenly Father. And let us endeavor by the help of God, so to order our walk and conduct in life, as shall commend the truth to the hearts and consciences of our fellow men.

CHRISTIAN INTELLIGENCER.

—"And truth diffuse her radiance from the Press."—

GARDINER, SEPTEMBER 11, 1835.

Have we not all one Father? hath not one God created us?—Malachi 2—10.

Here is a diversity of opinion among mankind as is well known, in regard to the future existence and situation of that part of man which is immaterial or immortal.—While some contend for the final redemption of all Adams' posterity from sin and its consequent misery, others are not a whit less zealous in advocating and endeavouring to extend a belief in the doctrine of merciless unending tortures. While some are instructing their fellow travellers to the world of spirits that God is the father of all, and that he will never cease to exercise a father's compassion towards his frail and dependent offspring—others are zealously inculcating the sentiment that God is not in reality the Father of any but those, who, by his own good pleasure he had constituted his heirs jointly with Jesus Christ by an immutable decree before the foundation of the universe was laid, and that the tender cords of affection which bind man to man, and the parent to his offspring, will be rent asunder by the rude hand of vindictive justice. But we have taken the liberty to dissent from the last named sentiment, and have cordially embraced the former, and we have done it upon the authority of that Book whose luminous pages were written by the hand of inspiration. We do not rely upon the assertions of frail men in regard to religious subjects, but like the Bereans anciently we search the scriptures daily, and from them we derive ample testimony in favor of the ultimate holiness and happiness of all men.

The prophet enquires, have we not all one father? and we answer without any hesitation whatever in the affirmative God is our father by creation—by preservation and by redemption. He is the fountain of all life and the origin of all creatures. He is infinitely good and impartial—and man is his glory and his image. "God created man n his own image, in the image of God created he him, male and female created he them." If God made man in his own likeness, then is man the child of God. If he created him in his own image, then is man the offspring and glory of God, and he will never neglect him or suffer him to be a loser by giving him an existence. God possesses all fullness and he will bestow all things needful upon his frail and imploring children not only in this world, but wherever he may please to continue their existence. Upon every thing in the wide spread volume of nature is written God is our Father in characters of living light. There is no being but enjoys the smiles of a propitious God however vicious and perverse in the eyes of the world, all are the recipients of the blessings which he scatters. The fertilizing showers descend and vegetation appears, the sun shines and it is brought to maturity; the rain waters alke the fields of the just and the unjust and the sun shines with equal radiance on the cottage and on the palace. All are dependent upon God for existence, and for all that renders life desirable. Without the application of his supporting hand we should languish and die, and without the bounties of his kind providence we should be destitute and needy. God is the father of all by redemption as well as by creation and providence. He hath bought us with a price, by the blood of his only begotten Son, and the whole race of Adam will be cleansed from all moral pollution and delivered from the bondage of sin and error into the glorious liberty of the children of God. Christ informs us that he came to do the will of his father, and his will is as we are informed by scripture, that all men should be saved and come to the knowledge of the truth. If therefore it be the will of God that all should be saved, or redeemed from their low sinful state, is he not so far as will is concerned, the father of all by redemption? Most assuredly he is. It is unequivocally declared in the Bible that he gave himself a ransom for all, to be testified in due time, and the Psalmists informs us that with God there is plenteous redemption. There is nothing wanting that we know of to perfect the work, and we have the same ground to deny that God is the father of all by creation and providence, that we have to deny he is the father of all by redemption. The scriptures abound in proof for the redemption of a world. Christ was manifested to destroy the works of the devil to make an end of sin by the sacrifice of himself. Punishment is intended to reform the offender and whoever inflicts pain with any other view, is himself more criminal than the individual he punishes. A just God will inflict no more punishment than what is absolutely necessary to produce reformation, his anger is but for a moment but his mercy endureth forever. All undoubtedly desire the reformation and salvation of all men, for none but demons could wish otherwise; those then who think this object will not be effected, must suppose either that God *wills* not the salvation of all or that he *cannot* bring it to pass. Against both of these conclusions the whole tenor of of scripture depose.

If all men do not enjoy perfect happiness hereafter, the will of God must be frustrated, and he cease to rule the universe; then will it rell—stagger and return to original nothingness. We have all one father—one God hath created us, we are bound together by the cords of infinite love, and they shall never be severed.

FROM MY DIARY,

A FUNERAL.

In the summer of 1831 as I was reclining beneath the foliage of a large sycamore tree on the western bank of the Ohio river, viewing the Steamers as they were wending their way up and down this majestic stream, and contrasting the facilities for travelling at the present day with those of former times, my revelry was broken by the sound of approaching footsteps. I started upon my feet and on turning around, my eye rested upon a gentleman apparently of about fifty years of age, whose grief worn features betrayed the deep bitterness of his soul. I gazed upon him, for a moment, and then turned to leave the place; but the stranger perceiving my intention, addressed me in a low trembling voice, "are you sir the gentleman of whom I have heard much spoken of, of late, who has been proclaiming the good tidings of the gospel, and whose office is to administer consolation to the afflicted and to soothe the sorrows of the mourner?" His tears who had began to fall fast and heavily now choked his utterance, and he came and seated himself beside me. My heart bled for him, and I was anxious to learn the cause of his intense sorrow, still I was sensible that grief like his, needed not the consolation of a stranger. I felt that his feelings were too sacred to be laid open to the view of one whose heart had been but lightly touched by the destroying angel. I feared that in the attempt to heal, I might wound still deeper the grief stricken bosom. I however answered his question, and then courteously inquired the cause of his sorrows. He answered me with deep emotion, that death had entered his dwelling and deprived him of a lovely daughter, and he had traced me to this spot for the purpose of requesting me to accompany him to his dwelling, and perform the office of comforter to him, and his disconsolate family. I readily assented, and as soon as my horse was ready I mounted him, and departed for the house of mourning.

We wended our way silently along through a beautiful forest, for two or three miles, the stillness remained unbroken excepting now and then a burst of irrepressible grief which came from the '*bruised reed*' beside me. Suddenly my guide made a short turn from the main road, and before us stood a beautiful cottage of the modern style. It stood upon a gentle slope of beautiful eminence, surrounded by trees of every form and dimension, from the lowly willow that hangs mournfully over the departed, to the stately poplar, towering high toward the deep blue of the summer sky.

A servant was at hand to relieve us of our horses, and we approached the house; a large concourse of people had assembled already, although it was near two hours to the time for services to commence; I drew near the mother and offered her my hand, she grasped it fervently, and turned upon me her large black eye, suffused with tears; how mournfully beautiful—how melancholy was the expressions of her countenance: she could not speak, but the thrilling pressure of her hand told me, the satisfaction she felt on seeing me present; she led me to the coffin and there lay the form of a most beautiful girl, of about sixteen, folded in the arms of death; she had died very suddenly from an affection of the lungs, and life had left her in all her beauty. O Death—death (said I,) how lovely canst thou be, though thou hast left thy victim lifeless, yet does she wear a smile as passionless and pure as a cherub of immortality; this form has nothing of the corpse about it, but its whiteness, nothing of the grave but its stillness. So beautiful, it seems like the sportive lamb, decked with a flowery garland for the sacrifice, I could fain lie down by thy side in the cold bosom of our commom mother, in the dark and silent valley. The mother's feelings were overcome by the long look she had taken, and I was obliged to support her to her seat. It was now time for the arrangement of the services. I had been called unexpectedly to perform this duty, and had no time for reflection; I was young in the ministry, and I dreaded to commence lest I should not meet the wants and expectations of the friends of the deceased. But recollecting, that he who would faithfully perform the office of a comforter to the subjects of severe trials, should receive aid from him who is at once able and willing to help the frail objects of his care, I commenced the services by reading a portion of one of St. Paul's epistles, where he treats of the resurrection of the dead; all was still as the solemn hour of midnight; I stood upon the threshold of the door as there were more without door than within; the bright skies above me seemed sensible that they were smiling over ruin, and decay, and that one of hope's fairest sweetest flowers had drooped and died. I then read that beautiful hymn of Watts' which contains the following verses:

"Judge not the Lord by feeble sense;
But trust him for his grace;
Behind a frowning providence,
He hides a smiling face.
His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

The long drawn notes of the choir murmured along the apartments and through the thick assemblage of the trees, till they died away upon the ear with softening indistinctness. I felt at the moment that even earth might be a heaven, were it not for the sweeping scythe of Death, and that indeed I was listening to the music of Paradise.—I *prayed*, and if I ever poured out the warm aspirations of my soul, it was at that time; the spirit of God was working powerfully upon all present, and with *me*—they all devoutly breathed out—*amen*.

Another hymn was read and the choir in a still deeper tone than before, measured off their notes. All was silent. I arose with a heavy load upon my heart, and addressed the audience, but as I proceeded it gradually wore away, I felt perfectly free and easy, and my ideas flowed much faster than I coud find words to suit them although not accustomed to speak extempore.

My text was founded upon the words of Davd to Jonathan when Saul sought his life—"*there is but a step between me and death.*" I dwelt upon the uncertainty of life, hat it was ever as a meteor which blazes for a moment and then is extinct, a lightning's flash which darts across the eye, and leavesit in darkness—a vision of the night whichthe first ray of light puts to flight.—I urget the necessity of a life of virtue in order to meet death with composure; and lastly tlat death was not an *evil* but a blessing, tha it was but lying down to sleep for awhile, o leave the cares of this transitory scene, and then awake in a purer and a better world. I offered the consolations of the gospel to the relations and friends of the deceased maid of the forest, in a plain and brief manner; I assured them they should meet again where the troubles and trials of this life were never known, where death shall have no more dominion, and countless ever rolling ages would never separate them; that we should be clad in robes of purity—in garments of holiness and feast ourselves forever on the love of God. I closed; a holy calm pervaded all, and I rejoiced that the overwhelming bursts of grief were silenced and the extreme anguish and convulsive agony of the mourners were softened into pensive meditation. The coffin lid was slipped aside, and the father and mother approached to take a last look of the earthly form of her who faded from the earth like a flower which the sun

"Had all too hotly shone upon."

They gaze upon the sleeping angel. Oh, the agony of that moment—one fervent kiss upon her marble forehead, and the sable pall shuts her from their view. I followed the long train of weeping friends to the new made grave, the coffin was lowered into its final resting place, in the vale of solitude and silence—the spirit of the lovely one had long ere this, crossed the dark waters and had safely landed upon the flowery coast of a world of fadeless bloom. Farewell!! we will strew upon thy lonely resting place, wreaths of blushing roses, and weep over you till the fountains of grief are dried up, and then we will lie down beside the grassy hillock like tired children till the sleep of death overtakes us.

Never be ashamed to own your belief in the doctrine of a worlds salvation. We have seen some, who, when conversing with a believer in the doctrine, would be very zealous apparently in its promulgation, but in meeting with an opponent he would express his doubts concerning the truth of it, and quail under the milk and water arguments of his autagonist. He lacked moral courage.

UNCOURTEOUS.

Br. J. G. Adams in a late number of the 'Star' (says Br. Williamson of the Anchor) has an article upon the resurrection, founded on Luke 20, 35, 36. Speaking of the blessedness of that immortal state, he notices as one circumstance that renders the hope glorious, the fact that men then will be single. If he had now, a termagant wife, we might excuse him for such an expression; but as it is, the fellow ought for this offence, to be condemned to a state of single blessedness as long as he tabernacles in the flesh.

☞Br. J. A. Greeley has received and accepted an invitation to settle over the Universalist Society in Methuen, Mass.

A BEAUTIFUL EXTRACT.

'Heaven' says an elegant writer, 'has imparted on a mothers face, something beyond this world, something which claims kindred with the skies. The angelic smile, the tender look, the waking watchful eye, which keeps its found vigil over the slumbering babe; these are objects which neither the pencil nor the chisel can touch, which poetry fails to exalt, which the most eloquent in vain would eulogize—the heart of man can alone paint the picture. Nature has set the mother upon such a pinnacle, that our infant eyes and arms are first uplifted to it—we cling to it in manhood, we almost worship it in old age.'

NOBODY.

This personage is the greatest knave in the universe. If you happen to be called out in a shower and on looking for your Umbrella should you ascertain some one had taken it, that it was taken by *Nobody*.

If your wood pile depreciates in size during dark nights and if you inquire the *cause*, you wil be assured that it is the *effect* of *Nobody*.

If scandalous and false stories are circulated to your prejudice, and they have extended to city, town and country before you are aware of it; and if you try hard to find out the original author, it will be very strange if it dont turn out that *Nobody* made them.

ANOTHER DISCUSSION.

A written discussion on the doctrine of "*Universal Salvation*" was commenced in the Herald of Truth, published at Geneva, N. Y. between Rev Kneeland Townsend, *Universalist*, and Rev Richard Kay, Presbyterian, on the 22d ult.

REV. EPHRAIM K. AVERY.

It is said that this gentleman is now with his father in the western part of New York, and that he preaches once a week to crowded houses without any symptoms of disturbance. He has become a roaring abolitionist; he had better go a little farther south and preach his doctrines, and he then would meet the due reward of his crimes.

☞We acknowledge the receipt of "A Sermon and Address" delivered at the dedication of the Union Meeting House, in Guilford, N. H. April 1835. Sermon by Rev. R. Bartlett, of Hopkinton. Address by Rev. J. P. Atkinson, of Dover. Br. Atkinson will please receive our thanks for his attention to us.

We have not yet had time to peruse it; we presume, however, time would be well spent in the reading of it.

ARTHUR TAPPAN.

At a Southern meeting, a resolution was adopted, offering three thousand dollars for this gentleman's *ears*. We suspect he has rather a *long pair* if we may judge from his conduct for some years past.

☞Any errors which may occur in our paper for a few weeks, our readers will please overlook, as the Editor has left for the General Convention of Universalists, which will meet in Hartford, Conn. on the 16th and 17th of the present month.

NEW CHURCH AT TROY.

The new and elegant Universalist Church in Troy, N. Y. (says Br. Williamson) is in a state of forwardness, and will be completed and dedicated early in September.

SETTLEMENT.

Br. N. Stacy has received and accepted an invitation to take pastoral charge of the Universalist Society at Ann Arbor, Michigan.

NEW CONVENTION.

A Convention of Universalists was duly organized in Virginia on Tuesday June 23. Br. J. Carr, Moderator; Br. J. P. Winter, Clerk, Br. E. P. Benson, Standing Clerk. Sermons were preached on the occasion by Brs. O. A. Skinner, and G. C. M'Cune.—Adjourned to meet at the new church in King and Queen's county, on the last Saturday in July, 1836.

NEW SOCIETY.

A Society of Universalists has recently been organized in the town of Puttney, Steuben Co. N. Y.

☞The York, Cumberland and Oxford Association met in Westbrook on Wednesday and Thursday of last week.

CONNECTICUT RIVER ASSOCIATION.

The Connecticut River Association of Universalists met in Goshen, N. H. on the 19th and 20th ult. Hon. Austin Corbin was elected Moderator, and H. Beckwith Clerk. A letter of fellowship was granted to Br. E. Manford, and ordination conferred on Br. W. Wilcox. Nineteen clergymen were present, of whom six delivered discourses on the occasion.

ROCKINGHAM ASSOCIATION.

The Rockingham Association of Universalists assembled in Deerfield N. H. on the 26th and 27th ult. Upwards of twenty ministers were present. Sermons were preached Brs. F. A. Hodsdon, H. F. Ballou, J. G. Adams, T. F. King, A. C. Thomas and Hosea Ballou. Adjourned to meet in Epping N. H.

REFLECTION.

It is midnight—solemn, beautiful midnight—and the bright and eternal watchers in the vault above, are looking down as if with smiles upon the lonely city as it sleeps in silence beneath them. Yet all is not still; ever and anon a vehicle rolls along bearing some gay reveller to or from a scene of festivity, and the footsteps of a solitary passenger, a wanderer, perhaps, with a home or a dwelling place, fall with a lonely echo upon the ear. How many at this hour, within bounds of this metropolis, are suffering beneath the combined pressure of disease and want? Upon how many brows does the hand of sickness press very, very heavily: and how many disenthralled spirits are at this moment parting from their frail tenements, to return to Him who gave them. This last is a solemn thought, and will, either by day or night, oft rise unbidden. At such a moment as this, when a hush and slumber has fallen upon the visible world, we seem to hear the waves of time beating around, and hurrying us onward to eternity. At such an hour, if not at any other, we realize the frail nature of the tie which binds us to existence, our own nothingness, and yet—our own immortality. Fifty years hence, and who will be keeping midnight vigils within this apartment—and where will then be the hand which is now writing and the heart which dictates? Of what moment will it be to that future tenant, that the former was tremulous with weakness, or nerved with strength and passion—that the latter was born down by sorrow, or elated with enduring joy. Where then will be the high hopes of our lives, their glorious aspirations, and their brilliant dreams which have a grasp within the future, which death can only unclasp, and whose power eternity can alone reveal? Are these to perish with the clay tenements which confine them to the earth? A voice that will not be stilled utters a denial, and if a scheme of redemption and everlasting life, as glorious and great as it is perfect, had not been revealed to this world, innate evidence would not be wanting to shadow forth the prospect of a more extended and perfect sphere of existence. In the quiet of an hour like this, who can doubt it. The memory of the dead had power to wade deep thoughts and deeper feelings, and do none of those 'whom we have loved as we never again shall love the things of this world, and who have loved us with a devotion and fervor with which we never again shall be loved, pass before the vision of any who are now thinking of the past or dreaming of the future? • •

HISTORIC SERMON.—NO. 33.

Judges 6: 12. "And the angel of the Lord appeared unto Gideon and said unto him, the Lord is with thee, thou mighty man of valor."

In the sacred history, concerning Gideon, we have many remarkable and instructive facts recorded. He was the son of Joash the Abiezrite, of the tribe of Manasseh. He lived at the time, the Midianites invaded the land of Israel.—On account of the evil doings of the children of Israel, they were delivered into the hands of the Midianites seven years. In the time of their trouble, they cried unto the Lord for help. A prophet was sent to reprove them for their sin. God had delivered them from the Egyptians, and many other enemies, but they were disobedient to his commands. Yet, when they humbly sought for Gods mercy, he appeared for their salvation. Gideon was designated as a valiant man, whom God would make instrumental in their deliverance.

When the angel of the Lord appeared to Gideon, he said unto him, O my Lord, if the Lord be with us, why then is all this befallen us? The Lord encouraged him to go in his might, and he should be prosperous: and gave him a sign, in touching the provision, which Gideon had prepared, with the staff that was in his hand, and consuming it with fire.—When Gideon perceived that he was an angel of the Lord, he built an altar there unto the Lord, and called it Jehovah-shallom, "which signified the Lord send peace: or peace be unto thee."

Immediately Gideon took ten servants by night, threw down the altar of Baal, which his father had erected, and cut down the grove, and offered a bullock upon the altar of God.

When the men of the city found their worship of Baal contemned, they were for putting Gideon to death. But his father Joash espoused the cause of God and his son, and said let Baal, if he be a god, plead against him, because he hath thrown down his altar. Having thus destroyed idolatry and set up the worship of the true God, Gideon could go forward with confidence. What is the valor or might of man, without the favour and protection of God!

Then the Midianites and the children of the east gathered their multitudes, and pitched in the valley of Jaznul. But the spirit of the Lord came upon Gideon and he blew a trumpet, and assembled the people from a number of tribes near at hand.

Gideon then would prove the Lord by spreading a fleece by night upon the earth. On one night there was dew upon the fleece and none upon the earth. On another night there was dew on the earth and none on the fleece. Gideon, by these signs, was encouraged to muster an army to meet the invaders of his country. But the Lord said unto Gideon the people were too many for him to give the Midianites into their hand, but the Israelites vaunt themselves, saying, Mine own hand hath saved me. Proclamation was made, that all the fearful ones should return; and there returned home twenty-two thousand, and there remained ten thousand. The Lord tells Gideon there were yet too many. They must be brought down to the water and tried there. Those who kneeled down to drink, and those who took the water in their hand to drink, were set in separate

companies. The number of those who lapped from their hands, were three hundred men; but all the rest of the people bowed down upon their knees to drink. By these three hundred men God delivered the multitude of the Midianites into the hand of Gideon: who was directed by the Lord to visit the camp, and hear a dream from one of the Midianites which was interpreted by another that a cake of barley-bread tumbling into the camp and prostrating a tent, was nothing else save the sword of the lord and of Gideon.

The three hundred men, each with a trumpet a lamp and a pitcher, which held the lamp were placed round about the camp of the Midianites by night.—Their being divided into three companies and each man having a trumpet and a lamp; their enemies supposed there were as many armies; and as many companies as there were camps. When they were thus paraded around the Midianites, and each one obeyed the command of Gideon, blew with the trumpet, and break the pitchers, and let their lamp shine suddenly around them, they fled in confusion, beating down one another. Gideon with his three hundred men had only to stand with their lamps and cry with their trumpets, the sword of the Lord and of Gideon, and their enemies are dispersed and slain by each other till their new princes Oreb and Zeeb are taken and put to death. The people of Israel take courage, and pursue after the remnant which was reduced from one hundred and thirty thousand to fifteen thousand, and they take the two kings of Midian Zebah and Talmunna, who were put to death by Gideon.

Upon the gaining of this victory, the people of Israel were for making Gideon king over them. But he refused.—He said, I will not rule over you, neither shall my son rule over you: the Lord shall rule over you!"

But though Gideon would not rule over Israel, he requested his share of the spoils of the Midianites, the descendants of Ishmael. And the people gave him a thousand seven hundred shekels of gold in ear-rings and chains, besides the ornaments taken from the kings, of which he made an image, and put in his city Ophrah, which enticed the people to idolatry, and became a snare in Gideon's family.

How often has the spoils taken from enemies, led people to idolatry and corruption! Gideon fell into an error of those early times, which led him to take many wives, of which he had seventy sons. On the whole Gideon, seems to have been a wise and good man, when compared with others of those days. It seems strange how a man of faith could allow himself to follow the evil example of others, as we read of many of the ancient worthies. The fashions of Christians are such in our day, that we should doubt the faith and piety of men, who should practice, as many of the best of men did in ancient days.

Though Gideon was honored and prospered to a good old age, yet after his death, Abimelech his son rose up against his brethren and had them all put to death except Jotham the youngest, who fled and escaped the general destruction.—But Abimelech who slew his brethren, was slain by one stone cast upon his head, by a woman from the top of a tower. Thus God, in the course of divine providence has punished wicked men by the same means they have destroyed others.

We learn from the history of Gideon, that in order to have confidence in the true God, we must renounce all idolatry or false gods. And that however valiant or numerous men may be success must come from the Almighty. "The race is not always to the swift, nor the battle to the strong, neither yet bread to the wise nor yet riches to men of understanding, nor yet favour of men of skill but time and chance happeneth to them all."

S. S.

A TEST.

A jolly Friar, who was to read a homily to a congregation on a certain occasion, was while waiting for the time for him to officiate, playing cards in an apartment adjoining the church. He stationed a lad at the door to give him notice when he was wanted; but the moment he was called, he had just "dealt"—his own hand was an excellent one, and determined not to loose it, he agreed with his comrades, that each should hold his cards and continue the game after service. Clapping the cards up the sleeve of his surplice, he walked into the desk, holding the end of his sleeve with his fingers.

His subject was the remissness of parents in the moral instruction of their children.—As he proceeded in his discourse, he waxed violent in his gestures and motions—till forgetting the deposite in his sleeve, he struck the palms of his open hands together, and out flew the little tell-tales, to the amazement of the congregation. All were disconcerted but the friar. Leaning over the desk, he said to a little urchin of five or six, "Boy, pick up one of those cards!" This done, the priest demanded of the lad, "Now tell what it is." "It's the ten of spades," said the boy. "Behold here, parents," said the priest, "a proof of what I have told you. I scattered these among you to convince the congregation that this child understood cards better than his prayers!"

[Ohio Watchman.

He only is worthy of esteem, that knows what is just and honest, and dares do it: that is master of his own passions, and scorns to be a slave to another's. Such an one merits more respect than those gay things who owe all their greatness and reputation to their rentals and revenues.

NEWS DEPARTMENT.

—"And catch the manners living as they rise."—

GARDINER, SEPTEMBER 11, 1835.

IMPORTANT NEWS FROM FRANCE.

An Attempt to Assassinate the French King.

The Packet Ship Poland, Capt. Anthony, 33 days from Havre, has brought Paris and Havre files to the 31st July, containing the details of a diabolical attempt to take the life of the French King. At a public review which took place at Paris on the 28th of July, attended by the King, an "infernal machine" was discharged upon the King and his suite, and several eminent officers, and other persons were killed, and many others were wounded.

The machine was made up of 25 gun barrels, five of which bursted in the discharge from the excess of loading. It was stationed in the third story of a house in the vicinity of the spot where the King and suite were to pass, and brought to bear directly upon the persons of the assassins intended victims as they passed on horseback. At the moment of the discharge, the King had slightly inclined on one side to receive a petition, which placed him out of the direct line of the volley of balls, and caused his escape from the fate intended for him. The assassin was instantly detected and secured.

Youth Restored.—The Boston Transcript states that George Robert Twelves Hewes, the last of the tea party, according to the "records of births in the town of Boston," was born 25th August (O. S.) 1742—and consequently, that instead of being 100 years old the 5th of next September, (as he himself thinks he shall be,) he will be only ninety three.

A Young man named Wm. Webster was instantly killed on the 27th inst. while adjusting some of the machinery on board the Steambat Convoy, at New Brunswick.

The New Orleans papers speak in desponding terms of the prospects of the sugar and cotton crops.

There are now 154 saving Banks in France, with a capital stock of 50 millions of francs.

It is estimated that no less than two million pairs of shoes were made at Lynn, Mass. during the last year—giving employment to nearly four thousand persons.

The Cholera has been very fatal at Versailles, Ky.—at the last dates there had been about 50 deaths. There were twenty four deaths by the same disease in the Tennessee penitentiary during its last visit there the present season.—The health of Lexington, Ky., continues good.

The Salem Gazette states that a severe thunder storm passed over the towns of Salem and Marblehead, on the evening of last Friday week. Several vessels in the harbor of Marblehead were struck, and considerably damaged. No lives were lost.

Peaches are selling in the Philadelphia markets at $12 per bushel.

A Saco (Maine) Yankee, has patented a new species of paint, made from the common soap stone which is said to be superior to white lead, and not half as expensive.

The Providence editors are all love stricken with a Young Lady named Cleopatra, who has recently arrived in that city. They caution the old maids against traducing the character of the lovely stranger at the peril of forfeiting forever the favour of the "*squires.*" They call her the perfect image of concentrated lovliness."

There was a sort of abolition riot, at Haverhill, Mass., on Sunday last, caused by a clergyman named May attempting to deliver an anti-slavery address to the *uncivilized* citizens of that town. The application of a few brickbats and fire crackers dispersed the meeting, and all has since been quiet.

White's picture of unfurling the flag of the United States in Mexico, is spoken of in the highest terms by the good people of Boston where it is now exhibited.—But what will the Bostonians say of Hannington's splendid exhibition, which is shortly to arrive there, if they are so extravagant in their praise of a single painting?

The Boston board of engineers have proved, by half a column of arguments that the recent explosion on board the schr Sarah, was caused by *gunpowder*, and not *saltpetre* as a majority of the editors have already decided.

Ballooning.—*A* large balloon containing a stuffed figure, alighted at Ipswich, Mass., on Friday last.

Negro picked up at sea.—An extract of a letter received in this city from Portland, states that a Guinea negro was picked up at sea in the Gulf Stream, by a schooner at the distance of six hundred and forty miles from Cuba, and brought to that port. He was in a small canoe, and had left Cuba to escape slavery under a hard master. He had been from Congo in Africa only five or six months, and was almost exhausted when fallen in with by the schooner. Gen. Fessenden has taken him into his family—*Bost. Gaz.*

The Presbyterian Clergy of South Carolina adopted the following resolutions at their last meeting:—

"Resolved unanimously—That, in the opinion of this Synod, Abolition Societies and the principles on which they are formed in the United States are inconsistent with the best interests of the slaves, the rights of the holders and the great principles of our political institutions.

The Portland.—This popular steamboat arrived early yesterday morning from Portland, with *four hundred and seventeen* passengers. Receipts during the passage about $1300—$1200 of which were clear profits! This is 'coining' money with a vengeance.—*Bost. Com. Gaz.*

The grand jury of Ontario county, N. Y. have formally presented the anti-slavery society and protested against any further dissemination of its incendiary stuff.

The light of the late fire at Charlestown was distinctly seen at Fall River, Plymouth and other towns forty or fifty miles distant. At Plymouth it was thought to be but a few miles from them.—*Boston Centinel.*

Wool.—Extensive sales has been made in this vicinity during the last two or three weeks. at prices considerably in advance of last year. Large quantities raised in Chesterfield and Cummington, have just been sold to the eastern manufacturers at sixty-four cents, and Mr. Bates of this town has disposed of his entire fleece at eighty-two cents. The farming interests never were better, as the whole vegetable world promise most exuberant crops.—*Northampton Cour.*

At a Court down east there happened to be four jurors, whose respective names were R. Cook. J. Call, R. Calvin, and T. Hotchkiss, and the clerk in calling the jury to be sworn, read the names thus:—Cook, Call, Calvin, Hotchkiss. "I will, your honor," says Cook, and bawled out at the top of his voico, "Calvin, Hotchkiss."

Forgery.—A man named Moses B. Foster has been arrested at Boston by Mr. Clapp, the high constable of that city, for committing extensive forgeries upon the Atlas and Tremont banks. He admits the truth of the charges preferred against him, and is fully committed to await his trial.

It is stated that Mademoiselle Celeste, the opera dancer, has made 50,000 dollars in one year.

The Legislature of Massachusetts met at the State House in Boston, on Tuesday, 2d inst. for the purpose of attending to the Revised Statutes.

A large anti-abolition meeting was holden at the City Hall, Bangor, on Saturday evening, 29th ult. Some speeches were made, and a committee of 21 appointed to prepare resolutions, and report at an adjourned meeting, on the 4th inst.

John B. Morgan Esq. of Old Town, has presented to the First Congregational Society in that place, a bell for their new church—weight about 1200 lbs.

Books have been opened at Ellsworth for subscriptions to stock in the Union River Rail Road.

The work of building a bridge across Merry-Meeting Bay from Bowdoinham to Bath, is to be commenced forthwith.—This will open a direct route from Augusta to Bath, and save many miles travel.

It is stated that Mr. J. Perham, of Hallowell, who failed last winter and compromised with his creditors for 50 per cent, has since, by fortunate speculations become rich and paid the full amount. This is *honest.*

Sir Charles Vaughan, the British Minister at Washington, has obtained leave of absence, for the purpose of visiting England, and has taken his passage in the Toronto, from New York for London. Mr. Bankhead will remain in the capacity of Charge d'Affaires during his absence.

The Law prohibiting the circulation of $1 bills in the State of New York, went into effect the 1st inst.

The body of Mr. J. Briggs, mate of a schr. loaded with coal for Rhode Island, was found in the Schuylkill river at Philadelphia, a few days since, bruised in such a manner as to justify a suspicion that he was murdered.

C. C. Baldwin, Esq. of Worcester, Librarian of the Antiquarian Society, was killed a few days since, while travelling in Ohio, by the upsetting of a stage coach.—His travelling companion, Isaac Southgate, Esq. of Leicester, was badly injrued at the same time. [*Com. Gaz.*

Dwarfs. Two dwarfs from Canada Emily and Margaret Martin, aged about 25 years, are now being exhibited in New York. They are only about 28 or 30 inches in height.

A man named Samuel Sloan, jumped overboad from one of the New York ferry boats, on Wednesday, evening, 26th ult. and was drowned.

Charges have been preferred against the Rev. Mr. McDowell, editor of the McDowell's Journal, published in New York, which represent him as a villain and swindler. These charges are made by a Society with which he has been connected.

[*Hartford Pat.*

The Fourth of July was celebrated at the house of the United States Charge d' Affaires in Bogota, by the Americans then in the city, together with a few Granadians, among whom was Dr. Lopez, Counsellor of State.

New Orleans, at the last dates, remained unusually healthy for the season, notwithstanding there had been a few cases of yellow fever.

Among the resolutions adopted at a recent anti-abolition meeting in Norfolk, we notice the following:—Resolved, 'That we encourage the increase of our white population.

A gentleman who takes care of hogs in New Hampshire, advertises as a runaway 'a lady pig.'

A fire has been raging in the forests of West Indiana for some time past, and at last dates had reached the Prairies. A long winded rain storm will put the enemy to rest. These conflagrations are common in the West.

Deserved confidence. E. M. Chamberlain, Esq. late of Bangor, we are gratified to learn, has been elected a member of the General Assembly of Indiana. [*Bangor Republican.*

The Bangor Whig of the 28th ult. says: 'The schr. Warwick has been seized by the Collector of Castine. The mate and ten of the Eagle's crew, (wrecked at Sable Island) took passage in her for this river, and brought with them a quantity of the ship's goods. These men and their baggage were landed below, and she came up to Bucksport. The ship's crew made sale of pieces of woolen cloth, silk hdkfs. splendid guns, &c. at such prices as lead to a suspicion that they were improperly obtained.—It is said that several of the men, while intoxicated, affirmed that the captain told them to secure their wages out of whatever they could carry away. Some of the goods have been seized, and the schr. detained for landing them without entry.'

☞The public will recollect that about a week since a certain marriage was announced in several of the morning papers, and as it was wholly without foundation, a reward of One Hundred Dollars was offered at the time for the detection of the scoundrel who caused it to be inserted. The contemptible puppy is now well known—his name is *Smyth Clarke*, boards at No. 78, Greenwich street, is in the employ of the very respectable house of Smith & Town, in South street, is about 21 years of age, about 5 feet 6 or 7 inches in height, and has red hair.—[*N. Y. Courier & Enquirer.*

The Sea Serpent. A new method of raising the wind has been hit upon in Italy. It is nothing less than the exhibition of our own Sea Serpent, (when and where did they catch him?) together with 32 eggs, which it appears *he* has laid since his capture. The following is extracted from the *Giornalle del Reyno delle Due Sicilie* of the 17th of June.

"Grand Duchy of Tuscany. Extraordinary event which took place at Pisa on the 13th of May. The great Sea Serpent of North America, which Thomas Gulley, of London has been exhibiting in this city, laid this morning at 5 o'clock, ova to the number of 32.

"This wonderful event happened only once before in Europe, in the person of the same serpent, at the city of Cronstadt, in Transylvania, on the 11th of January, 1833, and Mr. Gulley succeeded in rearing 7 small serpents which are still living."

Capital.—It is stated that a patent has been taken out for a machine to cure the dyspepsia. We will warrant a cure with this machine, be it what it may, if it requires active and moderate labour in its use. Jonathan has hit the nail on the head.—*Fredonian.*

TO CORRESPONDENTS.

We sincerely thank Br. Stetson for his valuable sermons sent us by the hand of Br. Thomas, one of which will be found in this day's paper. We hope he will continue the series, that our columns may often be enriched with the effusions of his pen. Senex is inadmissible. A. B. is informed that we did not think it worth the while to reply to the article he refers to. We agree of course with him, that there is a great deal more truth than poetry, in our article.

Appointments.

Br. D. T. Stevens will preach in Richmond Sunday Sept. 20th.

Br. Henry Hawkins will preach in Livermore on the second Sunday in this month.

Br. Jabez Woodman will preach in Norway on the second Sunday in September.

MARRIED,

In Boston, David O'Brien, Esq. of Damariscotta Mills, to Miss Elizabeth A. Whitney.

In Waldoboro' Mr. James Hovey, Merchant, to Miss Eliza A. Morse.

In Waterville, Mr. Richard Perley to Miss Hannah E. Parker.

In Bath, Mr. Frances Brown to Miss Lucinda Rich.

In Harpswell, Capt. Humphry Snow to Miss Mary Cummings.

In Bangor, Mr. Levi B. Ricker to Miss Lydia M, Johnson.

DIED,

In Portland of Consumption, Mr. Nathaniel Swett, aged 64 years.

In Kennebunk Port, on the 29th ult. Sylvina Merrill, wife of Jonas Merrill.

In Bangor, Mr. Seth Hutchinson, of Calais, aged 41 years.

In Fayette on Monday last Mr. Enoch J. Bolon aged 38.

Drowned, in the Androscoggin river, on the 16th ult. Mr. Daniel Coffin aged 26 years, son of Mr. James Coffin of Leeds.

COPARTNERSHIP FORMED.

WM. PALMER and H. G. O. WASHBURN has this day formed a connection in the Bookselling and Book-binding business, under the firm of PALMER & WASHBURN.

Gardiner, Aug. 17, 1835. 34

PALMER & WASHBURN

HAVE for sale at the Gardiner Bookstore, opposite Sager's Hotel, a large assortment of School, Classical, Theological, Historical, Juvenile, Sabbath School and Blank books: also, a great variety of Stationary and fancy articles, all of which will be sold at the lowest prices.

Book-binding executed with neatness and at short notice. Blank books ruled and bound to pattern.

MILLMEN WANTED.

WANTED, six experienced and capable Millmen. Good wages and steady employment will be given. Apply to Gardiner, Sept. 2. 33 P. SHELDON.

COMMERCIAL HOUSE BATH, ME.

THE subscriber has opened a public House in the building recently occupied by *John Elliot*—under the above name, and solicits a share of patronage.

The house is conveniently situated for communications by land and water. It stands on the stage road, and the stages stop at the door going east and west. It is also near the River, and the starting place of the Gardiner and Augusta steam-boat.

Faithful and attentive servants and hostlers will be provided, and the utmost exertion of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

JOHN BEALS.

Bath, August 28, 1835. tf 32.

To the Legislatature of the State of Maine.

THE subscribers respectfully represent that the Lakes lying in Winthrop and Readfield and the neighboring towns and the boatable Waters of the Cobbossee Contee River might easily be connected with each other and with Kennebec River—so as to make an easy convenient and cheap mode of transportation from the interior towns in the County of Kennebec, to Navigable waters at Gardiner. They therefore pray that they and their associates may be formed into a body politic for effecting the purposes aforesaid with such powers and privileges, as are best adapted to effect the object.

STEPHEN SEWALL, and 32 others.

STATE OF MAINE.

In Senate, March 17, 1835.

On the Petition aforesaid.

Ordered, That the Petitioners cause an attested copy of their Petition, with this order thereon to be published three weeks successively in the Maine Farmer a Paper printed at Winthrop and in the Christian Intelligencer printed at Gardiner, the last publication to be thirty days at least before the first Wednesday of the next Legislature, that all persons interested, may then appear and shew cause (if any they have,) why the prayer of said Petition should not be granted.

Read and accepted. Sent down for Concurrence.

JOSIAH PIERCE, President.

In the House of Representatives March 20, 1835.

Read and Concurred.

JONATHAN CILLEY, Speaker.

A true copy—Attest of petition and order thereon, Attest, WILLIAM TRAFTON Sec'y. of the Senate.

STEAM BOAT LINE FROM

BOSTON TO GARDINER,

ARRANGEMENT FOR AUGUST,

THE NEW STEAMER

PORTLAND,

JABEZ HOWES, JR. Master,

Will leave Union Wharf Portland, for Boston every

MONDAY, WEDNESDAY, AND FRIDAY

AT 7 O'CLOCK P. M.

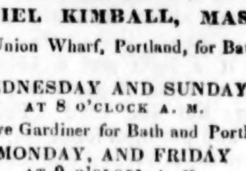
Will leave Foster's wharf, Boston, for Portland every

TUESDAY, THURSDAY, AND SATURDAY

AT 7 O'CLOCK P. M.

THE STEAMER

MACDONOUGH,



NATHANIEL KIMBALL, MASTER,

Will leave Union Wharf, Portland, for Bath & Gardiner every

WEDNESDAY AND SUNDAY,

AT 8 O'CLOCK A. M.

And will leave Gardiner for Bath and Portland every

MONDAY, AND FRIDAY

AT 9 O'CLOCL A. M.

FARE.

From Boston to Gardiner, - -	$5,	} and found.	
" " to Portland, - -	3,		
" Portland to Bath, - -	1 50,		
" " to Gardiner, - -	2 00.		

AGENTS.

Messrs. J. B, SMITH, Boston.
CHARLES MOODY, Portland.
THOMAS G. JEWETT, Gardiner.

☞Stages will be in readiness to take the passengers from Gardiner to Hallowell and Augusta on the arrival of the Boat, and taking passengers from Augusta and Hallowell to Gardiner on the morning of he McDonough's sailing.

Gardiner, August 21, 1835.

Improved Clay and Brick MACHINE.

THE subscriber having recently made a valuable improvement for the Manufacture of BRICKS by MACHINERY, with the application of HORSE or WATER POWER, offers it to the public. It is a complete labor saving Machine, as by Horse Power *thirty six or even more, finished Bricks may be cast in one minute, ready for drying.* Those who are engaged in the manufacture of Bricks should be provided with one of those valuable Machines, the cost being trifling, when the saving in hard labor is considered. Many experienced Gentlemen have examined the Machine and seen it in operation, and several of them have kindly tendered Certificates of their approbation of the same.

ROBERT RANKIN.

Frankfort, Me. 1834.

THE subscriber having purchased one half of the Patent right of the proprietor for the Counties of Lincoln and Kennebec, hereby gives notice that said Machine—may be seen in operation at East Thomaston. Those who are engaged in the Brick business are respectfully invited to come and examine for themselves.

KNOTT CROCKET.

East Thomaston, August 21, 1835. tf 31

NOTICE.

THE copartnership heretofore existing between Lovejoy & Butman is this day dissolved by mutual consent. All persons having demands against said firm are requested to present them for settlement, and all indebted are hereby called upon to make immediate payment to V. R. Lovejoy who is duly authorized to settle the same.

V. R. LOVEJOY,
OLIVER BUTMAN.

Gardiner, July 25. 29

V. R. L. would inform his former friends and customers that he still carries on his business at the old stand, directly opposite the Farmers Hotel, where will be found every thing in the line of his business, CHEAP FOR CASH.

MARBLE! MARBLE!

THE subscriber has received on consignment a good assortment of Marble Chimney Pieces.—Those who are in want of them will do well to call and examine for themselves, as the article and price cannot fail to suit.

JOEL CLARK Jr.

Hallowell, August 6. 29

COMMISSIONERS NOTICE.

THE Subscribers having been appointed by the Hon. H. W. Fuller, Judge of Probate for the County of Kennebec, Commissioners to receive and examine the claims of the several Creditors to the Estate of Isaac Staples, late of Gardiner deceased, represented insolvent; they hereby give Notice that six monts are allowed from the date hereof to said creditors to bring in and prove their claims, and that, they shall attend to that service at the Selectmens Office in Gardiner on the last Tuesday of the months of September, November and December next at three o'clock in the afternoon of each of said day.

EDWARD SWAN,
E. WHITE.

Gardiner, June 29, 1835.

WANTED IMMEDIATELY,

TWO steady and industrious BOYS, between 14 and 17 years of age, as Apprentices to the Printing business. Apply at this Office. July 24.

POETRY.

THE VOICE OF GOD.

T here is heard a voice in the silence of night:
t steals on the heart at morning's light;
t comes when the twilight shadows are dim;
When the night bird is warbling his evening hymn;
From the murky clouds where the lightnings play,
From the thunder peal as it rolls away,
From the bright star rays in the glory of night,
When they dance on the streamlet like living light,
It comes. 'Tis borne with the breeze on its way,
As it steals perfume from the flowery lay;
As it ruffles the leaves on the mountain's breast,
Or wakes on the waters the waves from their rest.
It speaks to the heart in the forest deep,
When the roar of the wild winds is hush'd to sleep;
And the troubled spirit is still at the word,
And the moan of its anguish no more is heard.
When the Spring looks up from the humid ground,
And calls forth the flowers to blossom around—
Awakens the stream from its icy sleep,
And sends it murmuring on to the deep;
When the sultry Summer her languid ball
Throws o'er the meadow, the forest and all,
Drinks at the gush of the fount till the rill
Which gurgled along o'er its pebbles, is still:
When Autumn shakes from her yellow hair
The redolent apple, and brightens the pear,
Strays o'er the meadows and ripens the grain,
To gladden the heart of the farmer again:
When Winter awakes in his wrathful mood—
Raves through the forest and chains up the flood—
Covers the earth with his mantle of snow,
And stamps on all nature the aspect of wo—
That voice is heard, and it says to the heart,
"Spring, Summer and Autumn of life will depart—
Fly to your refuge—'tis Heaven—before
Your Summer is ended, and Autumn be o'er."
'Tis the voice of God and for aye it is nigh,
And it says to the straying heart, "fly to me! fly!—
All day long I have stretched out my hand,
Why will ye, rebel ones, spurn my command!"

DESULTORIOUS.

From Dewey's Sermons.

DEATH.

I have seen one die; she was beautiful; and beautiful were the ministries of life that were given her to fulfil. Angelic loveliness enrobed her; and a grace as if it were caught from heaven, breathed in every tone, hallowed every affection, shone in every action,—invested, as a halo, her whole existence, and made it a light and a blessing, a charm and a vision of gladness, to all around her; but she died! Friendship and love, and parental fondness, and infant weakness, stretched out their hands to save her; but they could not save her and she died!—What! did all that loveliness die? Is there no land of the blessed and lovely ones, for such to live in?, Forbid it reason, religion!—bereaved affection and undying love! forbid the thought!—It cannot be that such die in God's counsel, who live, even in frail human memory forever!

'I have seen one die—in the maturity of every power, in the earthly perfection of every faculty: when many temptations had been overcome,and many hard lessons had been learned, when many experiments had made virtue easy, and had given a facility to action, and a success to endeavor; when wisdom had been learnt from many mistakes, and a skill had been laboriously acquired in the use of many powers; and the being I looked upon had just compassed that most useful, most practical of all knowledge, how to live, and to act well and wisely; yet I have seen such an one die!—Was all this treasure gained, only to be lost? Were all these faculties trained only to be thrown into utter disuse? Was this instrument,—the intelligent soul the noblest in the universe,—was it so laboriously fashioned, and by the most varied and expensive apparatus, that, on the very moment of being finished, it would be cast away forever? No, the dead, as we call them, do not so die. They carry our thoughts to another and a nobler existence. They teach us, and especially by all the strange and seemingly untoward circumstances of their departure from this life that they, and we, shall live forever.'

* * * * * * *

I have wandered among the tombs of such a people; I have wandered through that far famed cemetry, that overlooks, its mournful brow, the gay and crowded metropolis of France; but among the many inscriptions upon those tombs I read scarcely one,—I read,—to state so striking a fact with unmerical exactness—I read not more than four or five inscriptions in the whole Pere La Chaise, which made any consoling reference to a future life. I read, on those cold marble tombs, the lamentations of bereavement in every affecting variety of phrase. On the tomb of youth, it was written, that 'its broken-hearted parents, who spent their days in tears and their nights in anguish, had laid down here their treasure and their hope.' On the proud mausoleum where friendship, companionship, love, had deposited their holy relics, it was constantly written, 'Her husband inconsolable;' 'His disconsolate wife;' 'A brother left alone and unhappy' has raised this monument; but seldom, so seldom that scarcely ever, did the mournful record close with a word of hope,—scarcely at all was it to be read amidst the marble silence of that world of the dead, that there is a life beyond; and that surviving friends hope for a blessed meeting again, where death comes no more.

'Oh! death!—dark hour to hopeless unbelief! hour to which, in that creed of despair, no hour shall succeed! being's last hour! * * * * * * death! what art thou to the christian's assurance; Great hour of answer to life's prayer; great hour that shall break asunder the bond of life's mystery; hour of relaps from life's burden; hour of reunion with the loved and lost; what mighty hopes hasten to their fulfilment in thee! What lougings, what aspirations,—breathed in the still night, beneath the silent stars,—what dread emotions of curiosity,—what deep mediations of joy,—what hallowed imagings of never experienced purity and bliss,—what possibilities shadowing forth unspeakable realities to the soul, all verge to their consummation in thee! Oh! death! the Christian's death! what art thou but the gate of life, the portal of heaven, the threshold of eternity!'

WELL BEGUN IS HALF DONE.

"*Well begun is half done,*" whispered Solomon Adage to a master builder, who was engaged in superintending the erection of a bridge over the beautiful stream which waters the valley of my own native state—Connecticut. The Connecticut River, is not, indeed so majestic as the Hudson, yet 'tis a delightful stream, and justly admired for its graceful wiudiugs, almost constant smoothness, and picturesque scenery. But to Solomon and the builder.

On hearing the words of the sage, the builder turned about—his contracted eye brows, wrinkled forehead, and curling lips evincing the *disdain* with which he rejoiced the advice contained in the maxim—and roughly bid the man cf proverbs, whose whitened locks, decrepid form, and totering limbs betokened age, experience and wisdom, and which should have ensured for him at least common civility if not marked respect—"to begone, for his advice was neither asked, or needed."

The old man turned sorrowfully away and on entering a cottage which stood in a sequestered spot a short distance from the place of the contemplated bridge, I saw him seat himself upon a roughly made stool, place his smoothly worn staff before him, and as he leaned upon it seemingly to lose himself in a deep reverie.

I approached him with caution that I might not interrupt his musings. He seemed to be communing with himself, and at intervals I heard him mutter aloud, but in such a broken and incoherent manner, as to prevent me from distinguishing what it was.

Somewhat curious I drew nearer to him, and unperceived, seated myself upon his threshhold—I was repaid for my trouble, for I soon heard the following declarations escape his lips which I have carefuly treasured up in my memory.—Said he, "Men are ignorant and self-willed—they seldom appear to be willing to learn by the experience of others and often despise their own. I greatly fear that builder will ere long repent his not heeding the advice contained in my admonitory maxim. I have long since repented, for having despised the precept. When youth and fortune were mine, I attempted to build a bridge on that self same spot, and in consequence of not beginning correctly I completely failed, whereby I lost my all, to gain the dear bought instruction hid in the adage—'Well begun is half done.'

He ceased, and I resemed my journey. * * * * * * A year after, I had occasion to pass that way again, and found the old man's fears fully realized!

The butments and piers of the bridge had been built of materials wholly unfit for such a purpose—the consequence was, just as the bridge was near its completion—the builder expecting to reap a rich harvest for his labor—the foundation (the beginning) gave way, and the whole fabric was precipitated into the stream below!

I sought the cottage, but it was without its tenant. A stool and table only remained, if I except an old walking staff which lay broken in two parts upon the floor, emblematical of the owner's fortune! with the appended words rudely carved upon it—'*Well begun is half done.*' *Moral.* This sketch shows us the importance of beginning life with solid and substantial principles of morality and pure religion. These are materials upon which a pure and spotless conscience can be built, void of offence before God and man, which the world cannot give nor take away.—*Inquirer and Anchor.*

From the Impartialist.

DISSIMULATION.

Generous and open-hearted coudnct is ever the characteristic of the man who is worthy of our confidence. He is no dissembler—wears no false garb, nor does he attempt to cheat us by his professions of friendship. But unlike this is the man that would pass himself off in the world as the pattern of godliness and virtue.

It cannot have escaped the observation of the discerning, that dissemblers ever talk the loudest against those vices they themselves are guilty of and in the highest terms of praise, of those excellencies in which they are deficient. We ever need to be on our guard, to suspect that all is not right, either when we hear a person, talking loud of, practical piety,' and, 'vital godliness.' We may feel not a little apprehensive that he cares not so much for 'moral principle,' as for some other object, for which the Savior says he shall receive his reward.

TO INVALIDS.

DR. RICHARDSON, of South Reading, Mass. has (in compliance with the earnest solicitations of his numerous friends,) consented to offer his celebrated **Vegetable Bitters and Pills.** to the public, which he has used in his extensive practice more than thirty years, and they have been the means of restoring to health thousands of Invalids, pronounced incurable by Physicians.

No. 1. Are recommended to Invalids of either sex, afflicted with any of the following complaints, viz:—Dyspepsia; Sinking; Faintness or Burning in the Stomach; Palpitation of the Heart; Increased or Diminished Appetite; Dizziness or Headache; Costiveness; Pain in the Side; Flatulency; Weakness of the Back; and Bilious Complaints.

No. 2. Is designed for the cure of that class of inveterate diseases, which arise from an impure state of the Blood, and exhibit themselves in the forms of Scrofula, Salt Rheum, Leprosy, St. Anthony's Fire, Scald Head in children and various other cutaneous diseases, It is an excellent remedy for Females afflicted with a sore mouth while nursing or at any other time.

Plain and practical directions accompanying the above *Vegetable Medicines*, and they may be taken without any hindrance of business or amusement, and will if persisted in, prevent and cure numerous diseases, which daily send many of our worthiest to a premature grave.

☞ Observe that none are genuine without the written signature of NATHAN RICHARDSON & SON, on the outside wrapper.

For sale by *JAMES BOWMAN, Gardiner;* David Griffith, Portland; Thomas Chase, North Yarmouth; H. M. Prescott, Brunswick; Samuel Chandler, Winthrop; Otis C. Waterman, New Gloucester; Nathan Reynolds, Lewiston; E. Latham, Gray; A. E. Small, Saco. eoply 8

CELEBRATED HORSE POWDER.

THE various diseases to which the HORSE is subject, have occasioned many remedies to be offered to the public, under different forms with high encomiums. Some of these are injurious—others at best, of little use. A judicious and useful combination has long been desired. This is recommended in the following cases:

For Horses foundered by eating to excess, or drinking cold water when warm, to such as discover any symptoms of Glanders, the Distemper, Coughs, and Yellow Water, or are exposed to infection by being with other Horses affected with these complaints, and in all cases attended with feverish symptoms, sluggishness, loss of appetite or depression of spirits.

The dose for a sick Horse is one table-spoonful night and morning, mixed with a light mess of short feed, or made into a drench: when intended to keep a Horse in health, a table-spoonful once a week will be sufficient, and at the same time a table-spoonful of Salts in his food.

☞ *Prepared and sold by JAMES BOWMAN,* GARDINER, Maine.

We the undersigned having examined the Recipe for making the Horse Powder prepared by James Bowman of Gardiner, Me. do not hesitate to say it is a scientific combination, and from experience and observation we are persuaded to say that it is a good preparation for many diseases of Horses for which it is recommended.

D. NEAL, M D.
D. H. MIRICK, M. D.

We the subscribers having made use of the Horse Powders prepared by James Bowman Gardiner Maine, *most cheerfully recommend them to the public for Distemper and Coughs.*

CHARLES SAGER, } Gardiner.
A. T. PERKINS,
J. D. GARDINER.
SAMUEL HODGDON, Pittston
BENJ. HODGES } Auguta.
JOHN H. ELDRIDGE

—ALSO—

THE Genuine "ROLLINS' IMPROVED LINIMENT" for Horses and Oxen, and even for Persons afflicted with Rheumatism, Strains, Sprains or Chilblains—it is not second to any other Liniment, British Oil or Opodeldoc now in use. 23 1y.

STIMPSON'S
CELEBRATED BILIOUS PILLS.

MOST diseases incident to this and other climates are induced in a great degree from a collection o cold, viscid phlegm and bile on the inner coats of the primavia, occasioned by frequent colds and obstructed perspirations. The stomach ceases to perform its office properly, digestion is impaired, the various functions of the system are disturbed, the secretions become morbid, the blood depraved, the circulation obstructed or accelerated, and a long train of diseases are thereby induced which may terminate seriously if not fatally.

For these complaints and all their attendant evils STIMPSON'S BILIOUS PILLS have by long and general use in this and other States of the Union, been found to be the safest and most effectual remedy that has ever been discovered. They are proper for any age of either sex in most all situations and circumstances.

Among the various complaints proceeding from the causes above mentioned and for which these Pills have been found peculiarly beneficial, are, pain in the head, dizziness, stupor, flatulency, foul stomach, colic, fits, worms, costiveness, jaundice, dysentery, &c. &c. &c. They are a most safe, convenient and valuable Family Medicine one dose of which, taken in season, will often save a dozen visits of a Physician, and much suffering and danger. No family should be without them. They are also an invaluable medicine for seamen, exposed to the fevers and bilious complaints contracted in warm climates.

The following are among the numerous testimonials with which the Proprietor has been favored by eminent Physicians. Doct. CLARK, formerly of Portland, and Doct. GOODWIN, late of Thomaston, were Physicians of acknowledged professional skill and great experience in the practice of medicine; and the high character and standing of the late Hon. Doct. ROSE, added to his professional skill and great practical knowledge of Medicine, cannot fail to secure for his opinions, the entire confidence of the public.

To the Public.

I have used the above named PILLS, for a numbe of years, both for my family and in my practice as a Physician, and knowing their whole composition, I hesitate not to recommend, and do recommend them to the public generally throughout the United States, as the safest and most useful medicine to be kept in every family, and used where similar medicines are necessary and proper—Seafaring men should never put to sea without them. I beg leave, with due deference, to recommend to all regular Physicians, that they make use of them in their practice; they being, in my opinion, the best composition of the kind for common use.

DANIEL CLARK.
Portland, Me. October, 1823.

Having examined the composition of which the Pills of Mr. Stimpson are made, I am of the opinion that they are a safe and efficacious cathartic, and I believ them faithfully prepared. DANIEL ROSE.
Thomaston, Jan. 21, 1834.

I hereby certify that I have used Mr Brown Stimpson's PILLS in my practice, and knowing their composition am of the opinion that they are useful and efficacious medicines in private families, and particularly for those who are bound to sea.

JACOB GOODWIN.
Thomaston, Jan 11, 1826.

Very many Physicians have adopted the use of these valuable PILLS in their ordinary practice. They are prepared with great care, the Proprietor trusting to no one to make them except under his own immediate superintendance.

General Agents for the sale of these Pills in Kennebec. JAMES BOWMAN, Gardiner; T. B. Merrick, Hallowell, and W. & H. Stevens, Pittston.
Jan. 28, 1835. 1y 5

LETTER PAPER.

WM. PALMER has just received, at the Gardiner Bookstore, a large assortment of LETTER PAPER which he will sell by the Ream or smaller quantity, at the Manufacturers' prices.
July 21, 1835. 27

TO ALL WHO HAVE TEETH!
A recent discovery to prevent the future REMOVAL OF THE DEPOSITES.

THE *ELECTRIC ANODYNE* is a compound Medicine recently invented by JOSEPH HISCOCK Esq. Its use in a vast number of cases has already proved it to be a prompt, effectual, and permanent remedy for the toothache and ague, and supersedes the necessity of the removal of teeth by the cruel and painful operation of extraction. In the most of cases where this medicine has been used, it has removed the pain in a few minutes, and there have not yet been but a few cases where a second application of the remedy has been necessary. This medicine has the wonderful power, when applied in the proper manner, which is externally on the face, [see the direction accompanying the medicine] of penetrating the skin, and removing the pain instantaneously; and what gives immense value to the article is, that when the pain is once removed it is not likely ever to return. The extensive call, and rapid sale of this medicine, has put it in the power of the General Agent to afford it at the reduced price for which he offers it to the public, thereby transferring to the poorest individuals in the community the power of relieving themselves from the suffering of tooth-ache for a small compensation.

The General Agent has in his possession a great number of Certificates, proving the efficacy of the Electric Anodyne, but deems it unnecessary here to publish any but the following one.

We, the subscribers, having made a fair trial of the Electric Anodyne, can cheerfully recommend it to the public generally as a safe, efficacious and sure remedy for tooth-ache and ague.

Z. T. MILLIKEN,
FRANCIS BUTLER,
JONATHAN KNOWLTON,
THOMAS D. BLAKE, M. D.,
JAMES GOULD.
Farmington, Me. Jan. 1835.

The Electric Anodyne is manufactured by the inventor, and sold wholesale by the subscriber.

ISAAC MOORE, Farmington, Me.,
Sole General Agent.

BENJAMIN DAVIS Esq., Augusta, Agent for the State of Maine, will supply all the sub-agents in this State, who are already or may hereafter be appointed to retail the Electric Anodyne. All orders on the State Agent, must be *post paid.*

The following gentlemen have been appointed sub-agents, who will keep constantly a supply of the Electric Anodyne, and will promptly attend all orders from customers. ☞ Price, 75 cents per bottle.

JAMES BOWMAN, Gardiner. John Smith, Readfield. David Stanley, Winthrop. Wm. Whittier, Chesterville. Upham T. Cram, Mount Vernon. George Gage, Wilton. Cotton T. Pratt, Temple. Z. T. Milliken, Farmington. James Dinsmore, Milburn and Bloomfield. E. F. Day, Strong. Reuben Bean & Co., Jay. Seth Delano, Jr., Phillips. Fletcher & Bates, Norridgewock. J. M. Moor & Co., Waterville. Enoch Marshall, Vassalboro. James C. Dwight, Hallowell,

N. B. To prevent fraudulent speculation the papers of directions accompanying each bottle has the written signature of the sole General Agent.
Farmington, Jan. 28, 1835. eop1y5

E. HUTCHINS & CO'S
NEWLY IMPROVED
INDELIBLE INK.

E. H. & Co. have, by means of their new chemica mordant, been enabled to offer the public a very superior article of durable Ink, in boxes only one sixth the usual size, yet containing the same quantity.

The prominent qualities of this Ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indelible.

The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme portability does to travellers.

☞ Be sure that each box is accompanied with the fac-simile of E. Hutchings & Co.

The true article is prepared by them only, at No. 110, Market Street, Baltimore, (up stairs.)

For Sale by B. SHAW & CO., Ag'ts, Gardiner.
Gardiner, Jan. 13, 1835. 3

SILK HATS,

MANUFACTURED and for sale at *J. HOOPER'S Store* in Water Street.

J. H. would respectfully inform his customers and the public generally, that he continues to carry on the SILK HAT making business, and will be able to furnish as good and handsome an article of this kind on as reasonable terms as can be obtained in any other store. Particular hats made to order at very short notice. Hats ordered in the morning will be made and ready in the evening; therefore he would respectfully solicit all persons who wish for a handsome and durable hat to call and examine before they purchase elsewhere. ALSO, as usual, a large and handsome assortment of FUR HATS, both black and drab of his own manufacture. Also, New York and Boston Hats of all the fashionable style.
Augusta, April, 1835. 15

Lumber Dealers, Take Notice.

TWO first rate *SHINGLE MACHINES* made by an experienced workman and warranted to do as good work as any in use if rightly managed, are offered low to close a concern. For further particulars apply to JAMES G. DONNELL of Gardiner, Me., where said Machines may be seen, or by letter to the subscriber in Boston, Mass.

SAMUEL BOYDEN.
February 24, 1835. 9 5w

FAIRFIELD'S REPORTS.

JUST published and for sale by WILLIAM PALMER, Reports of Cases argued and determined in the Supreme Judicial Court of the State of Maine, by JOHN FAIRFIELD.
May 19, 1835. 21tf

Saw Mill Gear.

TO be sold low the gear of a Saw mill, consisting o WATER WHEELS *with iron rims, cranks, &c.* RAG WHEELS and also a MILL CHAIN 109 feet in length.

The above will be sold together or separately.

H. B. HOSKINS, *Agent.*
Gardiner, June 30, 1834.

☞BOOTS AND SHOES.☜

A Prime assortment Ladies' *KID and PRUNELLA* SHOES—*GAITER BOOTS;* Misses' and Children's *KID, PRUNELLA and LEATHER* SHOES: Gentlemen's *MOROCCO and HORSE-HIDE* BOOTS.

—ALSO—

Gentlemen's superior Calf-Skin Boots and Shoes Manufactured by Mr. SAMUEL HALE
For sale by CHARLES TARBELL.

TERMS.—Two dollars per annum, payable in advance. If payment be delayed more than six months from the commencement of an annual subscription, two dollars and fifty cents will be considered the price and accordingly required.

Subscribers in all cases are considered as continuing their subscriptions unless all arrearages are paid up and a discontinuance expressly ordered, and no papers will be discontinued (except at the discretion of the publisher) while any arrearages remain unpaid.

All letters relating to the business concerns of the paper, or communications intended for publication, must be directed [post paid] to the "Publisher of the Christian Intelligencer, Gardiner, Maine."

☞ Any person procuring *three* subscribers, and sending *five* dollars in advance, shall be entitled to receipts in full for the three; and any person sending *nine* new names and forwarding fifteen dollars shall be entitled to an additional paper *gratis*

THE GARDNER SAVINGS INSTITUTION.
Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecesary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD WEDNESDAY OF JULY, 16th inst. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug.: next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeable to the by-laws.

Deposits as low as *one dollar* will be received; and when any person's deposits shall amount to five *dollars* they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of *four* per cent. per annum on all deposits of three months standing.

Although only *four per cent.* is promised every year, yet every fifth year all extra income which has not been divided and paid will then be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one weeks notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safer investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such sureties as the corporation shall think suitable."

The officers are

ROBERT H. GARDINER, PRESIDENT.

TRUSTEES,

Peter Grant, Esq.,	Hon. George Evans,
Edward Swan, Esq.,	Alfred G. Lithgow, Esq.,
Arthur Berry, Esq.,	Mr. Henry B. Hoskins,
Capt. Enoch Jewett,	Mr. Henry Bowman,
Mr. Richard Clay,	Capt. Jacob Davis,
Rev. Dennis Ryan,	Geo. W. Bachelder, Esq.

ANSYL CLARK, *Treasurer,*
H. B. HOSKINS, *Secretary.*
Gardiner, July 3, 1834. 28

Compound Syrup of
ICELAND MOSS.
For the cure of Colds, Whooping-Cough, Spitting of Blood, and Consumptions.

ICELAND MOSS grows plentifully in the island of Iceland, from whence it takes its name, and in all the high northern latitudes of Europe and Asia, where its Medicinial qualities have been long known, and highly appreciated. This plant contains a larger proportion of *VEGETABLE MUCILAGE,* than any other known substance, and in combination with it a bitter principle which acts most beneficially in giving strength in cases of great weakness and debility of the lungs. The knowledge of many of our most valuable medicines, for the cure of diseases, have been obtained from observing their effect on brute animals so in the case of this most invaluable Moss. Its virtues were first discovered by their effects on the hardy long-lived and sagacious Rein-Deer, which derives its principal nourishment from the *ICELAND MOSS* and whose milk becomes so highly imbued with its Balsamic virtues, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of all those countries, for the cure of all diseases of the breast and lungs. In France, this compound has long been known, and extensively used; and to its salutary effects, as much as to the salubrity of the climate, is probably owing the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States. This Syrup contains all the medicinial virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only by

E. HUTCHINS & CO., Baltimore,

And none is genuine unless it has their fac-simile upon each bill of direction—also upon the envelope, and sealed with their seal.

☞ For sale by B. SHAW & Co. Agents, *Gardiner, Maine,* and E. FULLER, *Augusta.*
Gardiner, Jan. 13, 1835. 3

CHARLES H. PARTRIDGE,
TAILOR,

WOULD respectfully inform the citizens of Gardiner and vicinity that he has taken the shop opposite C. Sager's Hotel, where he intends carrying on the *Tailoring Business* in all its branches. He flatters himself that by constant attention to the business, he may share a part of the public patronage.

☞ *Particular attention will be paid to Cutting.*
Gardiner, April 11, 1835. 16 3m

Commissioner's Notice.

WE, the subscribers, having been appointed by the Hon. H. W. Fuller, Judge of Probate for the county of Kennebec, to receive and examine the claims of the several Creditors to the Estate of THOMAS GILPATRICK, Esq., late of Gardiner, deceased, represented insolvent, hereby give notice that six months from this time are allowed to said Creditors to bring in and prove their claims; and that they shall attend to that service at the Selectmen's office in Gardiner, on Thursday, October 29th, and Thursday, 31st December next, at two o'clock in the afternoon of each day.

EBEN'R WHITE.
L. H. GREEN.
Gardiner, June 29, 1835. 27 3w

KENNEBEC LOG DRIVING COMPANY.

NOTICE is hereby given that an assessment has been laid by said Company on the owners of logs and other timber driven by them during the past season.

Said assessment is payable on or before the 30th day of AUGUST next, and has been committed to the subscriber for collection.

The course prescribed by the Act of Incorporation of the Company will be pursued with all who shall neglect to pay the amount due from them on the expiration of the time specified.

HIRAM STEVENS, *Treasurer.*
Gardiner July 31.